114

THE CASE OF THE CURATES,

AND

How far it affects the ESTABLISHED RELIGION, Conſidered.

Thou ſhalt not muzzle the Ox, that treadeth out the Corn.

To Wiſh that all Men were ſo qualified, as their places and dignities require, to hate all ſiniſter and corrupt Dealings, which hereunto are any lett, to covet ſpeedy redreſs of thoſe things whatſoever, whereby the Church ſuſtaineth detriment, theſe good and virtuous deſires cannot offend any but ungodly minds. Hooker Eccl. Pol. 5. B. 81 Sect.

DUBLIN:

Printed for THOMAS EWING in Dame-Street.
MDCCLXVI.

THE CASE OF THE CURATES.

THERE is perhaps no one point, in which the diſintereſted and unprejudiced are more univerſally agreed, than that the preſent ſalary of Curates is ſhamefully diſproportionate to

the expence of their education, the labour and importance of their office, and the Character they have to ſupport; and that the augmenting of it is not only reaſonable and equitable, but would be attended with effects extremely advantageous to the eſtabliſhed Religion. How then the Bill, brought into Parliament the laſt Seſſion for their relief, came to miſcarry, it is hard to ſay. Poſſibly it may in ſome meaſure be accounted for by conſidering how much better opportunities the Rectors had of oppoſing, than the Curates of forwarding it. The former were at the fountain head, and moſt of them either allied, connected, or acquainted with the Great; advantages, which, it is more than probable, they did not let ſlip; ſince, as I am informed, they even went ſo far, as to publiſh a pamphlet againſt it. The latter, on the other hand, were utter ſtrangers as well to the perſons in power, as to what was paſſing, in the Metropolis: and not a line, that I could ever learn, came from the preſs on their part. Why they did

did not make uſe of this, the only method they had of repreſenting their caſe, is a matter of no ſmall ſurprize; eſpecially as there cannot be the leaſt doubt, but ſuch a repreſentation would have procured them, from motives of humanity and juſtice, many Advocates. One would be almoſt tempted to imagine, that they apprehended ſuch a ſtep would have been a breach of canonical duty and obedience. Though, I own, it would not have been altogether ſo decent in them, to have followed the example of journeymen of every other trade, by refuſing to officiate, until their wages were raiſed, and their other complaints redreſſed; yet I cannot ſee the impropriety, nor any ill conſequence that would have attended their modeſtly laying their grievances before the public. Being thus perſuaded, and ſince none of the many of my brethren, who are much better qualified for, have undertaken, the taſk, I preſume to offer the following arguments on the ſubject, which, I hope,

will not be thought either unreaſonable or impertinent; as we were told by the Gentlemen, who oppoſed the Bill the laſt Seſſion, that it ſhould be reſumed in this, and as it is probable the like efforts may be exerted now, which procured its being laid aſide this time two years.

The Act for ſettling the Salary of Curates at not leſs than twenty, nor more than fifty pounds *per annum*, was paſſed in the ſixth year of the reign of George the Firſt. If then ſo much was ſo long ago though to be no more than a decent and ſuitable maintenance for a Curate; ſurely, no body, who conſiders the difference in the value of money between that time and this, and the prices of all the neceſſaries of life, will argue for its being a Competency now. Beſides, pariſhes in general, which could afford that ſum then, can with infinitely more eaſe pay four ſcore at this day; ſo greatly have moſt livings been

been benefited by the late conſiderable improvements in agriculture, and the riſe of the markets. They, who do not know this by their own obſervation, or may chuſe to forget it, can readily be informed or reminded of the truth of it by thouſands, who are not yet very far advanced in age.

To this it will be objected, that many livings by the inſurrections in the North and South have within theſe few years rather fallen than riſen. Now allowing this to be fact, what can be proved thereby? If any thing, it will be, that the intended augmentation ought to have taken place long before now; for it cannot be denied that every pariſh in the Kingdom is ſtill much better than it was twenty or thirty years ago. And is it not much more reaſonable, that Rectors ſhould be curtailed of ſome of the ſuperfluities, than that Curates ſhould want the common neceſſaries of Life? But, pray, reply they, why want the common neceſſaries of Life?

Life? Are you not much better off than your brethren in England? I believe not; for there is an advertiſement in the General Evening Poſt of the 18th Inſt. for a Curate in Southampton at forty-three pounds a year; an inconteſtible proof, that they are not eaſily to be had in that kingdom for that Salary. If the Gentlemen, who aſk this queſtion, mean our brethern in that part of Great-Britain, called Wales, the anſwer is obvious, that when their incomes become Welſh, we will be ſatiſfied that ours ſhould be ſo too. But, by what I have heard, a Clergyman can live much more comfortably in England on a ſmall income, than here. Beſides, their livings in general cannot afford ſo large Salaries as ours. Where there is a ſcarcity, people muſt be contented with a little. It is double wretchedneſs to ſtarve in a country full of proviſion.

IT would, indeed, be very obliging in thoſe, who think us ſo very well off, to furniſh us with a plan of Oeconomy, by which

which a wife and ſix or eight children can be maintained, rent and ſervants wages paid, a horſe kept, and a Clergyman clad, ſuitable to his character, for forty pounds a year. I fear, they will hardly make it out, unleſs by having recourſe to France for a large quantity of their *Alimentary Powder*.

BUT, why a Rector ſhould expect his Curate, any more than his groom or butler for the wages, that were given fifty years ago, I cannot conceive: in truth, he muſt be allowed to have more than a common ſhare of ſagacity, who can find out a good reaſon for it. When we recollect that all others, from the driver of an hackney-coach, to thoſe who hold the reins of Government, have had allowances made them for the difference of the times; is it not unaccountable, that this diſtreſſed body of men ſhould have been paſſed by? eſpecially as, in every other inſtance, the nation ſeems to be convinced of the equity of making ſuch allowances:

allowances: inſomuch that they, who depended entirely on the diſcretion of the public, have been ſo generouſly and univerſally conſidered on this account; that I make not the leaſt doubt, but ſhould a patient offer a phyſician the fee, which would have been reckoned an handſome one in the beginning of this Century, he would without enquiring into further ſymptoms, pronounce his *caput tribus anticyris inſanabile*. And a Lawyer, on the like occaſion, would excuſe himſelf, as well as he could, from being concerned for any one *in forma pauperis*.

But what renders this neglect, by which the Curates have been ſuffered to labour ſo long under the ſevereſt hardſhips, ſtill more unaccountable, is, that the proper and obvious means, by which they might have been relieved, are neither burthenſome to the Nation; nor oppreſſive to individuals. Nay, I cannot ſee how they can give the leaſt reaſonable cauſe formurmur or complaint

to

to any. They who do not chuſe to give advanced ſalaries, will be at liberty to ſerve their own Cures. And ſhould ſuch a law contribute, in any meaſure, to encreaſe the number of reſident pariſh miniſters, and leſſen that of ſtarving ſubſtitutes; as there needeth not a better argument to evince its utility, ſo neither doth there, I am perſuaded, a ſtronger motive to the legiſlature to intereſt themſelves in behalf of it: particularly ſeeing that, ſo many Divines implicitely entruſting thoſe Souls (the charge whereof they have ſolemnly taken on themſelves) to the cheapeſt mercenary they can procure, is a ſubject of no ſmall triumph to thoſe, who affect to laugh at religion, and would prove it to be only prieſt-craft and the trade of the clergy. Nay it hath been often remarked even by thoſe, who are far from taking pleaſure in railing againſt our Order, that it looks a little unconſcionable, and ſavours of a *fondneſs for filthy Lucre* ſomewhat unbecoming the ſacerdotal

ſacerdotal character for Rectors to pocket from four hundred to a thouſand pounds a year, and to put off, with the ſorry pittance of forty or fifty, the poor hireling, who doth all the laborious, if not the whole, duty of ſuch rich and extenſive pariſhes. Surely, after deducting from ſuch the utmoſt, that was propoſed the laſt ſeſſion of parliament, there will remain ſufficient to reward their ſuperior merit or intereſt.

IT will be aſked, are there not ſome incumbents on ſmall livings, who are obliged to keep curates, being through age or infirmity rendered incapable of doing their own duty? Certainly: and ſo there were, it is to be preſumed, thirty or forty years ago. If then we make a proper allowance for the encreaſe in value even of ſuch pariſhes in that interval, we will find this difficulty to be much leſs now, than it was at the former ſettling of the Curates Salary. But I will venture to maintain, that nine in ten of thoſe who keep

keep Curates, are to the full as able to perform their own duty, as they, whom they employ: that there is not one in twenty of thoſe, who have aſſiſtants, who did not chuſe to pay one, even when he was in his full vigour: and that upon an accurate ſcrutiny, it would be found, that there are as many curates older than their rectors, as there are rectors older than their curates. As for infirmities, I know of none, that curates are not equally ſubject to with rectors, except the gout.

Allow the objection all the force, which the propoſers of it can deſire; yet what follows? Are the inconveniencies, which one or two in each Dioceſs may feel, from being obliged to pay ten pounds a Year additional (for to no more will ſuch be liable) to be put in competition with reſcuing ſo many from indigence and contempt? Can ſuch a partial conſideration be of weight ſufficient to counterbalance the advantages, that would accrue from having

ing, for the future, in the ſtation of cu rates, gentlemen of genteel parentage, who, by being properly educated, would be a credit and ſupport, inſtead of being a hurt and diſgrace, to the Church? Was it ever reckoned an argument againſt any law of general utility, that it was incommodious to, or even bore hard upon, a few individuals? The whiſky Act deprives many of their only means of earning a livelihood, yet this was not allowed to be a reaſon for ſtarving the poor.

IT will ſtill be demanded, what is to become of thoſe Curates, whoſe Rectors will attend their own duty, rather than ſubmit to a new and heavy tax? muſt they ſtarve, or muſt the nation be burthened with proteſtant mendicants? If this objection be examined with any degree of attention, it will be found to be of much leſs conſequence, than might at firſt be apprehended, or, indeed, rather wiſhed. Curates on pluralities, (who are at preſent not a few) are quite out of the queſtion;

tion; as are alſo, in a great meaſure, thoſe on opulent Benefices; whoſe Poſſeſſors, being accuſtomed to purſue their intereſts or pleaſures without reſtraint, will hardly pin themſelves down to a conſtant, and (what muſt be to them) a ſlaviſh attendance on parochial duties. And ſhould their Lordſhips the Biſhops think fit to diſcountenance all nominations, except of thoſe, who had been diſmiſſed from their cures, they would ſoon be reinſtated: particularly at this time, when curates are ſo very ſcarce, that we read frequent advertiſements for them in the publick papers; and when there are many new Churches endowing, or ſtill to be endowed out of the Firſt Fruits. However, though there ſhould be a few curates unemployed for a year or two, yet this would be only a temporary and partial inconvenience; whereas the advantages propoſed will be univerſal and laſting, which is, perhaps, as much as can be ſaid in behalf

of any new law, or regulation whatever.

Beſides ſome ſcheme might be thought of for remedying, or at leaſt leſſening this evil. Suppoſe, for inſtance, the Truſtees of the Firſt Fruits were empowered to allow every licenſed curate, who had actually ſerved a cure for twelve months, at the rate of thirty pounds a year from the day of his ſalary ceaſing; that, to every receipt for this bounty, there ſhould be an affidavit annexed, ſetting forth his place of abode at the time; as alſo that he had not received any conſideration in money or otherwiſe on account of officiating in his profeſſion, ſince he was diſmiſſed from his cure; that a liſt of theſe annuitants be left with every Biſhop and Vicar General; that a Rector wanting an aſſiſtant, ſhould be obliged to take one, who had formerly belonged to the ſame dioceſs, and in caſe there ſhould be none, to chuſe out

out of the liſt at large; that if the curate fixed on ſhould refuſe, his annuity ſhould be ſtopped. In the mean time the youngſters, who are ready to run into Holy Orders, before they have the leaſt idea of what they are about, would have leiſure to conſider and prepare themſelves a little.

Some, it is true, (and they pretend to have experience and obſervation on their ſide) have expreſſed no ſmall apprehenſion, leſt augmenting the ſalary of curates may render them careleſs and indolent, proud and pleaſurable, in ſhort, every way leſs uſeful and profitable in their vocation. Now I muſt confeſs, that I am ſo blinded by ſelf intereſt, as not to be able to ſee, how the largeſt addition to their income, that has yet been propoſed, can be attended with ſuch a mighty train of miſchievous conſequences. For I am humbly of opinion, that, conſidering the high prices of

all the neceſſaries of life, it will require better œconomy, than uſually falls to the ſhare of a gownſman, to be very proud of his purſe, even on the ample revenue of four ſcore pounds; neither will that vaſt ſum hold him long in an exceſſive indulgence of enervating idleneſs, or vain oſtentation. Nay, I will go a little farther, and venture to advance, that a curate would not be leſs learned, were he able now and then to lay out a little money on books; nor that his mind would be leſs diſpoſed, or qualified to ſearch after divine Truths, and to reliſh ſublime Speculations, were it freed from the diſtracting apprehenſions of want; nor that he would be leſs reſpected or leſs eſteemed in his Pariſh could he in ſome degree make the appearance of a gentleman; and on particular occaſions ſhew, that he was hoſpitably and charitably inclined; nor that he would perform the duties of his function with leſs alacrity and chearfulneſs, or with leſs benefit to his flock, if he had not ſo much

reaſon

reaſon to be perſwaded, that he is expoſed to greater hardſhips and difficulties in that profeſſion, than he would have been, had he embraced any other way of life.

And ſurely a man, actuated with a zeal in the leaſt degree below that of a Saint or Martyr, muſt at times have ſome ſuch reflections, when he ſees himſelf left behind by all his cotemporaries; that many of them, who began in trade with much leſs, than was expended on his education, live comfortably, and have ſettled their children reputably in the world; that a Gauger, who was at a trifling, if any expence to qualify himſelf for his employment, hath an equal ſalary, beſides perquiſites and ſeizures; that a common mechanick, though far from being eminent in his craft, earns two ſhillings a day. And notwithſtanding the means of a curate are ſcarcely equal to thoſe of a journeyman

ſhoe-maker, and he is tied up from uſing any endeavours of bettering them; yet he is expected, and indeed, if he would have any kind of influence, it is neceſſary he ſhould maintain the character and appearance of a gentleman. *Solomon* never made a truer remark, than that *the poor man's wiſdom is deſpiſed, and his words are not heard.* In vain therefore is it required from us, that we ſhould *ſpeak and exhort and rebuke with all authority, that we would let no man deſpiſe us.* Had not *Titus* been ſupported by thoſe gifts of the Holy Ghoſt, which God was pleaſed to diſpenſe to the firſt preachers of the Goſpel, this charge of the Apoſtle would have been an unreaſonable one: and is certainly no leſs ſo to us, unleſs we are aſſiſted by the ordinary aids towards procuring reverence and authority, which are in ſome ſort as neceſſary at preſent, as the extraordinary ones were then. And ſurely every argument that hath been, or can be, brought in behalf

of

of a competent proviſion and ſuitable reſpect for the Prieſthood, ſheweth the expediency of this; unleſs we either ſuppoſe, that curates are not a part of the Order, or that their mean and indigent condition is requiſite to diſplay to advantage the grandeur and magnificence of the ſuperior clergy: As the *Romans* dragged captives in chains, to add by the contraſt to the glory and ſplendor of the triumphant victor.

TO prove that our caſe is not ſo bad, as we repreſent it, we are told that of ſubaltern officers is much worſe. Now were this true (unleſs it be firſt proved that forty pounds is a ſufficient maintenance for a gentleman) it is juſt as rational an argument to comfort us with regard to our temporal, as the greater wickedneſs of an other perſon would be to quiet a bad man's conſcience with regard to his ſpiritual condition. But that it is not true, will be

eaſily ſeen by drawing a ſhort Parallel between our caſes.

An Enſign (if the Regiſtry is an authority to be depended on) hath above ſixty-ſix pounds a year, beſides lodging, fire and candles, which are provided for him by the Eſtabliſhment; and he muſt have very ill luck, or bad friends, if he continues in that low rank above five or ſix years. He can get a ſoldier and his wife to attend him for a ſhilling a week: He hath no occaſion for a horſe, at leaſt his duty doth not require him to keep one. In caſe of ſickneſs he can retire to his friends, and receive his pay without any deduction; and if his diſorder ſhould prove dangerous, or at any time a more agreeable or profitable ſcheme of life offer itſelf, he can ſell out and have his whole money refunded.

A curate,

A curate, on the other hand, hath diet, lodging, fire and candles to provide, and a horſe to maintain out of forty pounds a year: He cannot have a man and maid ſervant under the common wages, and muſt feed them beſides: His ſituation is moſtly in the country or ſmall villages, where he often hath not a decent perſon to converſe with; to render this forlorn ſtate at all ſupportable, he is tempted (I had almoſt ſaid he is under an abſolute neceſſity) to marry; the conſequence of which, the curate's bleſſing, is too well known to need being mentioned: If it pleaſeth God to deprive him of his health, his whole ſubſiſtance is at an end. Forty years ſervice doth not bring the proſpect of preferment nearer to him, and he cannot *look back when once he hath put his hand to the Plough.*

But

But the Diſtreſſes of a curate are aggravated, and his ſenſe of them ſharpened by many circumſtances, which render him poſſibly, the moſt pitiable wretch in the community. His being in the rank and ſtation of a gentleman is no ſmall addition to the natural and uſual attendants upon indigence. Beſides, how ſpeedily and ſeverely doth the burden gall thoſe ſhoulders, that were never uſed to bear any? How grievous muſt the pinching of poverty be to a mind enlarged and ſoftened by a liberal education? How afflicting the wants of a tender wife and helpleſs children to ſuch a huſband and parent. Believe me, there is no forming a juſt conception of what theſe reverend objects endure, without frequently ſeeing the inſide of their miſerable habitations, and being acquainted with what uſually paſſeth there; for many of them wear a decent coat, who are put to very hard

ſhifts

ſhifts for a bare ſubſiſtance for themſelves and families. Whether it be through pride, or a deſire to ſupport the honour of their function, I will not take on me to determine; but ſo it is, they put the beſt face on the matter, when they appear abroad, and often force a ſmile, when their thoughts are on the wreck, how to provide the commoneſt neceſſaries for the next day. What renders his caſe ſtill more grievous is, that it is out of his power to mend it. *To dig he cannot, and to beg he is aſhamed.* Surely then if any perſons are entitled to the publick compaſſion and the interpoſition of the Legiſlature, it muſt be they, who are precluded from all methods of relieving themſelves. The ordinary condition of a curate being thus deplorable, what muſt it be, ſhould he meet with any of the common accidents of Life? A fit of ſickneſs, ſuppoſe, or the loſs of his horſe or cow? His ſituation then can better be conceived than deſcribed.

BUT

BUT the argument, which ſhould more eſpecially render the caſe of the curates an object of publick concern, is the evils ariſing therefrom to the eſtabliſhed Church. When we conſider the meanneſs of the ſtipend, can we be at all ſurprized at ſeeing ſuch a number of mean,. low-lived, illiberal, half educated creatures officiating at our Altars? Whilſt the preſent diſcouragements to entering into that ſtation remain, who will ambition it, except thoſe, who get a degree for a trifle in *Scotland*, or ſuch ſizars here, whoſe wretched parentage renders forty pounds an income worthy to be ſought after? What gentleman, who has not an immediate proſpect of preferment for his ſon, will go to the expence of educating him in our Univerſity, to qualify him for a curacy, when the ſalary will hardly return the intereſt of the money? And were there no other objection to admitting perſons from the *Scotch* Colleges into holy

holy Orders, is not the ſingle one, of their imbibing religious principles different from thoſe eſtabliſhed in this kingdom ſufficient.

So many raw ignorant Boys being admitted into the Miniſtry, is another evil flowing from the ſame ſource. The fewneſs of candidates hath obliged the door of ordination to be open to every comer; and none can be turned back, though he ſhould not have on a *Wedding Garment*, but at the greater inconvenience of a Church being without ſervice. The ſon, who is fixed on by his parents to be a parſon, need not wait a day for a nomination; and as it would be highly imprudent in their eyes to go to any unneceſſary expence for ſo ſmall a ſtipend, he is hurried into the pulpit, the moment he hath taken his Batchelor of Arts degree; which degree, by the bye, qualifieth him, at leaſt as much,

to

to be a lawyer or phyſician, as a divine. Then without further heſitation he taketh on him the cure of ſouls; doubtleſs mighty *able by ſound doctrine both to exhort, and to convince the gainſayer.* Being thus taken from the Univerſity without the leaſt foundation for induſtry and improvement; and being probably ſo circumſtanced and ſituated in life, as to be out of the reach of any aſſiſtance from books or inſtruction; what poſſible room is there to hope, that he will ever after acquire a competent knowledge in his profeſſion? Certain it is, that if a young man, before he is engaged in worldly ſchemes, and embarraſſed with a family, hath not gotten ſuch an acquaintance with Divinity, as will excite his curioſity, and give him a pleaſure in purſuing it further, there are great odds againſt his ever arriving to any tolerable degree of proficiency in it. He is, on leaving the College too much his

own maſter, and too little appriſed of the ſin of ignorance, to ſubmit to the drudgery of a beginner. The proper ſeaſon for learning being thus neglected, the neglect is found to be too generally irretrievable. When advanced in years he hath either loſt all reliſh for books, or is embarked too deeply in other purſuits.

This deficiency in the education of that part of the clergy on whom all parochial duties have, in a manner, devolved, hath been alledged as a principal cauſe of the ground, which ſeparatiſts of all denominations maintain, and of the irreligion and diſorders, which almoſt univerſally prevail. But, be this as it may, certainly every friend of our order would be glad to ſee it reſcued from the contempt into

into which it is fallen, by Novices and *the loweſt of the People being made Prieſts of the Lord.*

Now what more eaſy and effectual expedient can be thought of, for removing theſe complaints, and regaining the almoſt forgotten reſpect due to the Church and Clergy, than that of augmenting the ſalary of curates? Were this done, would there not be more candidates for holy orders, than at preſent? Would not more Gentlemen think it worth their while to go into the Church, at leaſt, not think themſelves diſgraced by ſo doing? Would the Biſhops be under the painful neceſſity of *laying hands* on every one that ſhould offer, which, many of their lordſhips muſt know, hath been too much the caſe for

for ſome years paſt? Nay might it not reaſonably be expected, that in a little time their Lordſhips would have it in their power to inſiſt on a Maſter of Arts ſtanding, being an indiſpenſible requiſite for the miniſterial vocation? And ſhould their Lordſhips together with the Provoſt and Fellows, ſettle ſome regular and well digeſted plan for the inſtruction of Students in Divinity, and both co-operate in ſeeing that it was ſtrictly and properly executed; this interval between the two Degrees might be employed to the infinite emolument of the young gentlemen, and the unſpeakable advantage of the eſtabliſhed religion. When there would be a proportionable encouragement annexed to, no body would complain of, the additional expence of education. And conſidering how early boys generally enter the Univerſity now a days, they will even

then be full young to enter on ſo ſolemn, ſo difficult, and ſo momentous a charge.

A due attention to the education of thoſe deſigned for holy Orders, is what would make both them and the cauſe they are to ſupport, reſpectable to its friends, and formidable to its adverſaries. Advantages ſo nationally intereſting, ſhould abſorb every private regard, every perſonal attachment. So noble a proſpect muſt ſurely obſcure every ſelfiſh view, and render every ſordid conſideration of individuals contemptible.

Though I may have ſufficiently tired the patience of many; yet I cannot cloſe without

without taking notice of a conſiderable part of the curates of this kingdom, whoſe caſe is ſtill more ſevere than that of the reſt, and ſtill more detrimental to the eſtabliſhed Religion : I mean curates of the pariſhes, on which pluraliſts do not reſide. Such, by the abſence of their employers, are deprived of many advantages, which they who may properly be called aſſiſtants, enjoy. They are ſecluded from the benefit of the neighbourhood and hoſpitality of their Rectors, and from their aid in ſharing the labour of the duty, by which laſt circumſtance they are obliged to be conſtantly on the ſpot. When there are any under their care poorer than themſelves, if they have any humanity, they muſt, it is expected they ſhould, contribute their mite, as there is no other pariſh miniſter, to whom the indigent can have recourſe. Since they are the only paſtors viſible to the people,

ſhould they not be enabled to ſupport the character. Certainly they ſhould, otherwiſe they will be on a worſe footing than any other clergy. Reverence and authority are ſecured to the Popiſh Prieſts by the doctrine and diſcipline of their church. The zeal and enthuſiaſm of ſectaries make them deify their teachers. The poverty of theſe, being placed to the account of perſecution, is pitied, is relieved. Their trade is begging, our ambition to ſeem independent. We, who are ſuppoſed to be amply taken care of by the eſtabliſhment, cannot be imagined to be neceſſitous, 'till we become actual and public objects. And is it not hard on pariſhioners, who ſend, they know not whither, three or four hundred pounds a year, to a perſon they never ſaw, to be ſaddled with a pitiful underling, for whom they are obliged to raiſe charitable contributions? How can it be expected, that ſuch a perſon

a perſon ſhould combat the errors and diſcountenance the vices of the neighbour, by whoſe favour he is ſupported?

Since then it was the opinion of many gentlemen of the houſe of Commons the laſt ſeſſion of parliament, that no curate ought to have leſs than fifty pounds a year, and when there ſhould remain two hundred clear to the Rector, his ſalary ſhould be ſixty; I humbly conceive for the above-mentioned conſiderations, that the curate of the Pariſh (having a church on it) which is not the reſidence of the incumbent, who holds two or more livings by faculty, ought in all reaſon and conſcience to have ſeventy pounds a year, and in caſe there ſhould remain two hundred clear out of that pariſh only, one hundred. By ſuch a regulation there would always

ſhould they not be enabled to ſupport the character. Certainly they ſhould, otherwiſe they will be on a worſe footing than any other clergy. Reverence and authority are ſecured to the Popiſh Prieſts by the doctrine and diſcipline of their church. The zeal and enthuſiaſm of ſectaries make them deify their teachers. The poverty of theſe, being placed to the account of perſecution, is pitied, is relieved. Their trade is begging, our ambition to ſeem independent. We, who are ſuppoſed to be amply taken care of by the eſtabliſhment, cannot be imagined to be neceſſitous, 'till we become actual and public objects. And is it not hard on pariſhioners, who ſend, they know not whither, three or four hundred pounds a year, to a perſon they never ſaw, to be ſaddled with a pitiful underling, for whom they are obliged to raiſe charitable contributions? How can it be expected, that ſuch a perſon

a perſon ſhould combat the errors and diſcountenance the vices of the neighbour, by whoſe favour he is ſupported ?

Since then it was the opinion of many gentlemen of the houſe of Commons the laſt ſeſſion of parliament, that no curate ought to have leſs than fifty pounds a year, and when there ſhould remain two hundred clear to the Rector, his ſalary ſhould be ſixty ; I humbly conceive for the above-mentioned conſiderations, that the curate of the Pariſh (having a church on it) which is not the reſidence of the incumbent, who holds two or more livings by faculty, ought in all reaſon and conſcience to have ſeventy pounds a year, and in caſe there ſhould remain two hundred clear out of that pariſh only, one hundred. By ſuch a regulation there would always

always be a decent clergyman reſident in every pariſh, which would obviate the complaints againſt, and remove the principal evils of pluralities. And there can be no reaſonable objection offered againſt it. Is the living too poor to afford ſeventy pounds a year? then was it ſcandalouſly ſordid to covet ſo mean a profit; it is little enough for, and let it be reſigned to him who does the duty. Will there be an overplus to the Rector of two hundred? Then, if we reflect, that the intentions of the revenues of the church were to enable the prieſt to inſtruct with advantage, and the people to learn with readineſs, there is all the reaſon in the world, that the curate ſhould have one hundred. But, in truth, an argument ſo ſelf-evident needs no enlargement.

FINIS.